ST. LOUIS CHRISTIAN ADVOCATE.

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ST. LOUIS, THURSDAY, MAY 17, 1860.

\$2 A YEAR, IN ADVANCE.

## Theological. SERMON.

My brethren, count it all joy when ye fall into divers temptations.—James i. 2

The word which we translate temptation. has two grand meanings: first, solicitation to sin; and, secondly, trial from providential situation or circumstances—as persecution, affliction, or trial of any kind. And in this und restood by the word temptation.

To those who mind earthly things, or live after the flesh, our text will seem a hard saying. So far from thinking it cause or matter How many, by the loss of health, wealth, of rejoicing, to suffer reproach or affliction, there is nothing which they endeavor to shun with greater carefulness. But the man who no longer lives to himself, but to the Lord; the man who observes the motions of bellious spirit, under divine chastening; a into sin. We forget that, to enjoy the holy sin in his members; the man who finds by with the world and the devil, to destroy his soul: the man who considers this world as a state of probation, and this life as a state of trial; in fine, who rightly appreciates the joys of heaven, and estimates everything in exact proportion to its advantages as a not suppose the advice of St. James in the text, a mere flourish of his imagination. He will not regard St. Paul in the v. of Rom

as speaking at random when he represents

his afflictions as cause of exultation. "We glory," says be, "in tribulation." It might be well to observe that the acquiescence in afflictions, of which we are speaking, while it is at the utmost remove from phlegmatic insensibility, is equally remote from quiescence under them, considered in the abstract. My meaning is this: we are not called to rejoice in trials or temptations. considered in themselves, but as standing in connection with their valuable fruits, which and eternal weight of glory." The one grand aim of the Christian regards the glory of God: his next consideration stands in connection with the other, the salvation of his own soul. If, then, he finds affl ction subservient to his purpose, according to the magnanimous principles of Christian philosophy he will say, "Most gladly, therefore, will

glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong" My brethren to those whose probation and pilgrimage lead them through the on affliction can not be deemed uninteresting, especially if that discourse be calculated to show its benefit.

This we shall attempt to demonstrate in the following discourse, while we speak. 1. Of their nature and design, and, 2. Of their benefit.

I. We shall speak something of the nature and design of afflictions, or trials. It has long since been observed, by Eli phaz, that "affl ction cometh not forth of the dust, neither doeth trouble spring out of the We have an intimation here that they are ordered according to the wise counsel of the Most High, and that they are not the result of an unforescen casualty. You will not understand me as speaking of those troubles which men bring on themselves, by

actual sin and stubborn rebellion. It would be little short of blasphemy for a man to drink into a state of intoxication, and then to charge the Almighty as the author of during the period of his frenzy. It is not in such affliction as this that we are called to rejoice: this would be to rejoice in iniquity. The affliction and trial of which we speak is that which, if in every case it be not immediately ordered by the Almighty-it in some cases natural causes seem to lead to it-is, nevertheless, overruled for the uttimate good of them that love God. A man, by natural causes, may be brought to a bed of affliction. The natural causes may, nevertheless, minist r to the will of God, and God may make the affliction minister, at the same time, to may have reduced us to a state or poverty. God can, and frequently does, make a state of poverty minister to our salvation. We might say the same of persecution, and of the

for the good of those who love him. It may be asked here whether we are to consider the Almighty as ordaining them This question seems to lead to some difficulty. and, perhaps, it is more curious than useful. Not to pass it by in entire sitence, I would observe, that there is a sense in which th v may be considered as the order of God. . . is evident that but for sin there would be no poverty, sickness, persecution, or death; and yet in these things we are told to rejoice; not however, as the effects of sin, but as the sanc tified chastisements of the Almighty, which

cause of both these, yet God overrules them

This may be illustrated by a circumstance taken from the Old Testament. When the Jews had degenerated into a hypocritical nation, and the Almighty designed to scourge them, he fixed on the Assyrian monarch, whom he denominated the rod of his an er. "I will give him," saith he, "my commission, and send him against my people." The

proud king, actuated by lust of power, goes forth to execute the Lord's purpose, how best he meaneth not so. It is far from his heart to obey the will of God in this expedition. and when this instrument of the Divine vengeance arrogates to himself the honor of his against him that he weth therewith, as if the

rod should shake itself against him that lift-

This, my brothren, is the light in which we are trying to regard the Almighty, as tempting, or trying us. Man was created an all the mysteries of true godliness. agent; sin is the abuse of agency; affliction is the fruit of sin. The Lord, by a dispensation of infinite wisdom and goodness, overruled afflictions, and sustained them best, are the future." these afflictions for the good of his people; he happiest Christians. As the old soldier perguides the feeble bark of his Church through | ceives a degree of delight in speaking of his the waves of a tempestuous ocean, so that wound, so the faithful Christian rejoices in those disasters and afflictions which over- enumerating the afflictions he has suffered whelm the wicked with confusion, work out for Christ's sake, while fighting under his for it a far more exceeding and eternal weight banner: and like Paul in his confidence, he of glory. The Christian, therefore, views saith, "Who shall separate us from the love affliction in a new point of light -new to the of Christ? Shall tribulation, or distress, or parel is forbidden. worldly man. He regards it as virtue's persecution, or famine, or nakedness, or school, and says, with St. Paul, "We know | peril, or sword? Nay, in all these things that all things work together for good to we are more than conquerors;" we take cerning dress?"

them that love God." the benefit of affliction.

I think it has appeared sufficiently plain able to show that they are wisely adapted

draw the mind to God, it is necessary these pain.—Harris.

broken cisterns should be drained; and, in this way, the Good Being frequently brings his creatures to conviction and repentance. God.' Under circumstances of distress, it is comparatively easy for the sorrowing heart to

give up a world by which itself seems to be given up. The soul which knows not where to fly, flies to God by a sort of natural impulse, from a feeling conviction that every enjoy daily the love and favor of his Heavother refuge is a refuge of lies. In the para- enly Father, is a high and holy privilege; ble of the prodigal son, sin and extravagance latter sense it is used here; not intending marked his conduct, until he began to be in diabolical suggestions, or what is generally want, and then he said, "I will arise and go to my father."

89 far for proofs of the advantages of trial. and friends, have begun to think of seeking more permanent blessings? I do not say that afflictions necessarily lead to such an plexities of life crowd themselves upon us, end, but that this is their tendency. A re- and we give way to temptation, and fall marmaring and repining temper; the indulgence of hard thought of God; wid pervert t e best means to the worst ends: and this disposition is that reprehended by the Oh, for a deeper work of grace in the hearts prophet Amos: "I have smitten you with of God's people. But, blessed be God, none blasting and mildew: when your gardens, and your vineyards, and your figtrees, and your olivetrees increased, the balmer worm devoured them; I have sent among you the postilence; your young men have I slain but death, solemn as the hour may be, rewith the sword, and have taken away your horses; yet ye have not returned unto me saith the Lord. Therefore, will I thus do unto thee, O, Israel; and because I will do this unto thee, prepare to meet thy God, O, Israel"

Thus, I say, the Almighty bespeaks and threatens rebellious Israel, when they frustrate his designs. What shall we say, then. of those who have their hearts torn by the most cruel bereavements, and their earthly hopes blasted by a frowning Providence, and yet never seriously consider the hand that smites them, that they may break off are nothing less than a "lar more exceeding their sins by repentance, nor lay to heart turn to God as their chief joy.

> Again, afflictions tend to revive dying graces. Our hearts, my brethren, are very treacherous; and as the nation no longer in ured to toil and warfare, becomes effeminate and exposed to the depredations of designing enemies, so the heart, in a state of tranquillity, the man, at ease in his possessions, is apt to forget God; or, at least, to grow-cold and formal in his devotions. A shock of affliction numbers the shortcomings before him, prompts self-examination, and causes a renewal of vows. Joseph's brethren made mention of their former sin of selling their brother, when they were in trouble; and though a score of years had passed since the guilty transaction, they seemed unmoved by their fault until they were in trouble; and, though they might before have felt un easiness of mind, on account of their crime it remained for affliction to give poignancy to their conviction. The moment they were in trouble, they thought of sin as the cause

> The Psalmist says, "Before I was afflicted went astray; but now have I kept thy law." How often do we realize the same beneficial effects from affliction, such as sickness, loss of fortune or of friends.

Again, afflictions are useful, as evidences of our sincerity, and of the power of godli ness, inasmuch as by them alone our faith is tried, and we are encouraged to bear patiently, and to labor earnestly and perseveringly after perfect love and eternal glory. To imitate the religion of the gospel, in some every bruise and wound he might receive points, is not so very difficult, in certain conditions of life. For instance, we can easily exercise resignation to the will of God. when he pours in upon us a flocdtide of prosperity: but to obey God, and be resigned to his will, when he crosses our inclinations, this is religion, indeed-this is the trial which Abra ham's faith endured, and which proved it genuine; and he was called the friend of duty, and it will come unbidden to thy God." But wherefore did God thus try him?

Did he not know before that he was sincere? No doubt he did. But perhaps Abraham might not have been so well satisfied of his own tidelity before as he was afterwards; our best, our eternal interest. Moreover, a nor had he made so full proof of the power seeming accident, or many sceming disasters, of grace as he then made. What was the result? His consolation increased, his faith was confirmed; he was thenceforth prepared to exercise faith and patience, under similar rials, and the virtue of God's never-failing

loss of our friends; though wickedness is the grace was tested The trial of Job was somewhat similar The Almighty did not believe the lies of Satan, when he said, "Touch him, and he will curse thee to thy face;" but he gave Satan liberty to do his worst-only to spare his life. After a series of severe afflictions Job came out, like gold tried in the furnace and thoroughly purified; and he no doubt enjoyed more consolation afterward, and God's name was more glorified by Satan's

malice, on this occasion, than in all Job's life From a view of the utility of affliction, in this respect, the apostle represents the Alare designed to take away the iniquity of his mighty as speaking to his children. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of nim: for whom the Lord leveth he chasteneth, and scourgeth every son whom he receiveth," &c. And St. James, immediately

after the text, saith, "Knowing this, that the trying of your faith worketh patience." As if he had said, Why should you not count it joy to fall into temptation, when it is so well calculated to try your faith, and give the satisfactory evidence that it is sincere; and, at the same time, to bring glory to God and promote patience. And then he speaks of the necessity of patience. "Let patience have her perfect work;" or, its full reward. Siccesses, the Almighty speaks of him in the | A man who puts his money on interest, has following terms: "Shall the ax boast itself no right to receive it, unless he wait the

proper time; and so of tilling the ground, and of the reward of labor. He speaks of this as the way to attain perfection. That you may be perfect and entire, wanting nothing," that is, that you may be skilled in

We are assured, by our own experience, that those who have suffered the greatest

spoils from our enemies. II. This will lead us to speak somewhat of Brethren, it must afford a man great comthat the Almighty has purposes of mercy in which all have traveled who are now in ornaments. the afflictions he sends. I trust I shall be beaven, and who once were men. For, could we hear them tell their travels in this The inordinate love of this world is called with raptures of their former temptations. society." the very essence of ungodliness. It is well | Christian, whatever your troubles may be, | unbroken health, flattering friends, buoyant over numerous they may be, you have a one suffer than many.

For the St. Louis Christian Advocate. "Blessed are the pure in heart, for they shall see

To be pure in heart should be the Christian's aim and purpose; but to be so requires a great amount of prayer and watchfulness For a child of God to live in this world, and and, while it may be done—for we have the assurance from God's blessed Word that it is the Christian's privilege to enjoy daily sweet It is not necessary that we should go back | intercourse with the Father of our spiritsalas! how few do enjoy this blessing! How few seek after it! Our minds become entangled with the world, and the cares and per-

delights of that better land, we must be pure in heart, and in all manner of conversation of his children need despair. Heaven, with all its glories, shall be ours, if faithful. Our cares and trials may last us through life; leases the child of Go I from all his troubles, and his deathless spirit goes forth to enjoy

It Christians would only let their light mind on earth, and live with God in heaven hine more brilliantly, and beautify their proessions more nobly, by discountenancing in of every grade, what a change would until this is done, the wheels of Zion wil move but slowly.

The Christian has much to contend with and duties devolve upon him that he feels the vanity of the world, that they may re- loth to perform; but he should always remember the promise, that no good thing will our blessed Master withhold from them who walk uprightly.

May we all live more holy, and show forthmore zeal for the cause of Christ.

W. L. T. E. Landmark, Mo, May 4, 1860, ir

Communications.

For the St. I oais Christian Advocate. Miscellaneous Proverbs. BY FLETCHER.

1. Be choice of thy company, lest thy neart be corrupted, and thy good name re-

2. Use opportunity promptly, wisely, and verily thou shalt become renowned in deeds. 3. In disputes, be mild; in business, be cerned: prompt; in friendship, confiding, so shalt thou have friends and money.

4. Love without distrust; praise without selfishness; reprove without hatred. 5. Be not envious of thy neighbor's wealth, for verily wealth bringeth anxious article from the pen of T. B. Taylor, con-

care with less capacity for its enjoyment. 6. Be zealous to do good, for remember thy good deeds will be immortal.

7. Labor is a necessity of thy nature; all men fly to it for pleasure or profit. 8. Keep thy conscience tender, that it

may be a faithful monitor to duty and to 9. Honor virtue in the humble; detest

10 Wouldst thou be happy? Do thy

11. "Knowledge is money;" therefore, if thou wouldst become rich, seek wisdom,

12. Be thoughtful, and thou shalt become wise; be frugal, and thou shalt become rich be friendly, and thou shalt become popular; be virtuous and faithful to thy country and thy God, and thou shalt be counted worthy

# Scraps of Thought and Sentiment.

Love is life's most beautiful poetry, writ en upon the heart, and destined to a bright

Envy is life's most virulent poison, often nfused into our most delicate food. Honor is life's ornament; beautiful if worn with dignity and humility.

Flattery is like the usurer, who makes small loans on short time, and demands ex-

Beauty of person is often a fatal gift; it mposes responsibilities by additional talents, with neither wisdom nor power to improve

Vanity, like the bubble, rears all the color of the rainbow on an airy foundation. Ambition, like the eagle, stoops to earth

for its prey, but ascends to enjoy it. Home, an oasis in life's great desert, where this was before we were married

the weary pilgrim may rest and refresh him self for his journey. Youth, the bud of hope, which, with care may have a rich fruition, or, by neglect, a

Immortality gives to life its brightest and noblest aspirations; bridges the cold stream of Death, and beautifully illuminates the re-

#### For the St. Louis Christian Advocate. On Dress.

MR. EDITOR: In the Discipline of the M E. Church, South, page thirty-first, we find And, on page 108, is the following:

"Ques. Should we insist on the rules con-"Ans. By all means. This is no time to give encouragement to superfluity of ap-

"Let every one who has charge of a cir

"In visiting the classes, be very mild, but

ling a Methodist congregation, and seeing and the land reserved.

the whiskered preacher, and the sisters with their gold rings and modest hoops, occupying something less than ten feet in diameter Who do they worship? It must be the God

of Pride. "Mr. Wesley's Thoughts Upon Dress." Well, I have attended some few Methodist neetings, and I never heard those Thought-Upon Dress, and if I had not learned some other way, I would not have known that Mr. Wesley ever thought about dress in his

But some will say, you should touch the subject of dress very cautiously, lest you offend some very worthy persons. But if I offend with the truth, what, then

s my offense? On this subject, hear what the inspired writers sayeth: 1 Pet. iii. 3: "Whose adorning, let it no

be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Tim ii. 9: "In like manner, also, tha women adorn themselves in modest apparel with shamefacedness an I sobriety, not with

broidered hair, or go.d, or pearls, or costly

We have mentioned these two, as being sufficient, for "in the mouth of two or three witnesses shall every fact be established And we hope, instead of changing the Disci pline to suit their dress, that preacher and people will change and fashion their liveand dress according to the Discipline and the blessed reward that is in store for him. God's Holy Word, and all live in the sam-

If the writer of the above will consult the last edition of the Discipline, he will find there be, in the Church and out of it! And, things different from what is stated above although the change may not be regarded a material except in regard to Mr. Wesley's Thoughts on Dress.—Ed. Adv.

Rev. W. B. McFarland's Communi-

Much as we dislike the introduction of mere personal matters into the public papers, we give place to B.o. McFarland, that he may set himself right in a matter whereof he has been accused. The man to whom he refers charged, in a public print, that McFarland had made false statements in regard to matters referred to in this communication The paper which contained the charge rethought to be due to the parties concerned that the answer appear; hence, at the re quest of Bro. McFarland, we insert it.

We have not space for the article to which this is a reply, nor, indeed, is it necessary we should publish it if we had. The following gives a clear view of the matter, so far as Bro. McFarland seems to have been con-

> For the St. Louis Christian Advocate. REV. T. B. TAYLOR VS. TRUTH.

MR. EDITOR: In the Central Christian Ad vocate, of January 25th, a Northern Method ist paper, published in your city, appeared an taining sundry statements in reference to myself and others, designed to make a false impression upon the minds of the readers of

I have never engaged in a controversy of the cause of truth governly, domination and product of T. B. Taylor, and the editor of the Central Christian Advocate. was not true, and the other for publishing it, and refusing to publish a correction of its falsehoods, and for failing to return the manuscript when demanded of him.

to, I have written to Charleston, Va., and have received "the documents," and they are now before me, the benefit of which I propose giving to the public. Sometime last summer Rev. J. C. Rucker, of the Illinois Conference, made a visit to his triends at Independence, while I was sta

Since the publication of the article referred

and invited him to preach, which he did at two different times. During his stay we had several conversations upon Church matters, and, during one of those interviews, I incidentally referred to T. B. Taylor, and his antecedents. I also remarked that I had noticed several slaves advertised to be publicly sold for his benefit

which, I supposed, had taken place, and that he had religiously pocketed the proceeds. The following is a true copy of the adver-"TRUST SALE .- In pursuance of a deed of tru-t to T. B. Taylor the sum of \$1,248 85, and the inter

est, which deed of trust is recorded in book U, page 50, Kanawha, County Court Clerk's office, Virginia and is dated 10th of July, 1855, I shall proceed, on the 9th day of May next, at the front door of the Court House of Kanawha county, to sell to the high est bidder, and for cash, the negro slaves mentioned in said deed of trust, to-wit: Matilda Frank, Hannah, Milly and Sanford. T. B. SWANN, Trustee.

In reference to the above, Taylor makes

"A man in Virginia owed my father-in-law's estate \$1,240, to secure which note a deed of trust wataken by the administrator on the only property the man had (except some personal property) and that was a lot of slaves." "Among other notes, this of

Now, what intelligent reader can fail to

A deed of trust taken by the administrator which you will see by the following, a copy head, or heart, or industry, or all three. of the deed of trust, certified by the clerk of the court where it is recorded:

"This deed, made this 10th day of July, 1855, between John Hansford, of the first part, and T. B of that of his brethren. He saw very few in the South.

Swann (trustee), of the second, and Timothy B Tay sermons in the New Testament shaped after The opposite course of the clergy of the that the putting on of gold and costly apparty, of the first part, doth grant unto the party of the second part, the following negro slaves, to wit:

Matilda and her son, Frank; Hannah; Nelly; Sanford; and the following real estate, to wit:

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been accustomed to shape theirs. He was the Church together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury, Levernotte together. The broad line of disturbances in the motions of Mercury together. The broad line of disturbances in the motion state of the levernotte together. The broad line of disturbances in the motion state of the levernotte together. The broad line of disturbances in the motion state of upon trust to secure to the party of the third part a hung. The sort of sermons which the peopresents moral pictures of life, or exerts make immediate and careful search for it; upon trust to secure to the party of the third part a part, by said John Hansford, a note, or this date, for ple in his locality were desirous to hear, were more corrupt influences upon the hearer's and scarcely had his paper, read before the fort, while he is surrounded with distress, parel. Therefore, receive none into the \$1,248 85. If said Hansford fail or refuse to pay, to sermons delivered on a large portion of the heart. to reflect that he is walking in the way in | Church till they have left off superfluous said Taylor, said sum of \$1,248 85, and all a cruing | Word of God, carrying through the ideas as | The Southern pulpit does not excuse crime, | country physician—an enthusiast in the sci-

And all signed, sealed, and recorded. I

be built in a destitute village in Illinois

But hear him further: "Suffice it to say, he sale never took place, but the money was forthcoming; at least, all but about \$40 or \$50, which remains unpaid to this day." "Now. Mr. McFarland, bring on your documents."

Well, here they are, in the form of receipts that will speak for themselves:

"T. B. TAYLOR VS. JNO. HANSFORD. This amount, part of debt secured by trust deed, and paid to T. B Swann, by J. F. Hansford: As proceeds of boy Frank.......\$350 CO

"Received of T B. Swann, trustee and attorney he above sum of \$3 2 50, and his receipted account per \$17 50, attorney's commission. April 19th, 1857. a part of claim vs. John Hansford.

(Signed,)

T B TAYLOR" (Signed,)
The above is a true copy from my receipt book.
T. B SWANN."

This boy, Frank, whose name appears in he deed of trust, was sold to a Southern trader, and the money paid to T. B. Taylor or which he gave his receipt, as above. Yet he says he "never sold a slave in hiite; but his trustee sold one for him, and he eccived the price, "wiping his mouth, and saying I have done no harm." "I am ne daveholder at heart." I am only one in

But once more. Taylor says: " He made is will," &c. Now, what it he did? who loes not know that his will is perfectly worthless? His slaves may be sold by hine self, or for his debts, at any time. Has the nan no common sense? Or has he "tradeo n the souls and bodies of men" so long as to

ose the sensibilisies of a man? He says: "They are all now free, and do ng for themselves, except one, and she wil have reached muturity before long." This s another "fish story." Read the following: "By request, I make the following statement, that

"O. WILSON." " Charleston, Va., Feb. 22, 1860." Henry is about thirty years of age, "and doing for himself," paying his MASTER, a member of the Illinois Conference, \$120 per year. What a privilege! "All free except one, and she will have soon arrived at maturity." Now, this girl, Agnes, referred to, is about twenty-one years of age at present. and has been hired to D. Estel, Esq., of years more, at \$40 per year, and all expense, been accused of telling too much truth, and I think the above ficts that I have stated but I will pas them for the present. Yours truly, W. B McFARLAND.

Westport, Mo., May 3/1, 1860. All about Preaching-Dull Preaching.

And Other Kinds of Preaching. We have not for some time past seen ar preaching—no matter where, when or by want him to be in earnest: and, although we this kind, but I think justice to myself, and do not care to have him scream and bawl, yet prefer he should manifest carnestness in seems to pervade the minds of some, in regard to what is called long sermons. The gregation listening. Some men will tire us more in thirty minutes than others will in three times thirty minutes. When a man goes into the pulpit, let him be sure, 1. That tioned in that city. I received him cordially | true and good; 4. That it is applicable to that time, place and people; 5. That he knows

Then let him proceed to say his say. plainly, respectfully, reverently, solemnly and affectionately-avoiding tautology and repetition-avoiding all appearance of floridity of expression-the use of all hard or highsounding words and seck to make the truth. the ideas prominent, and not the style, the manner or the dress. And then let him to make the people feel until they have given them something to feel about. Give the

We have an indefinite amount of puerile and undignified complaint from disappointed men, of disingenuous misrepresentation from incompetent men, who have entered upon \$ ,240 was given to my wife as a part of her due, and labors they were never fitted to accomplish. that want, and must want, the Divine sancdetect the shallow hypocrisy, so clearly tion; and they are tempted to ward off a evinced in the above specimen of Taylor's just verdict of unsuitableness and of incompetency, by bringing many and grievous charges against their flocks. "A mania to of his father-in-law's estate! And this note church extending," "a hankering for archiwas given to my wife before we were mar- tectural splendor," "or for discursive and saanything to do with it. The deed of trust tions have been put forward, as a screen by

Taylor wants \$600 worth of "blood to ce reasonable, ave, and exceedingly inviting ment the bricks" in a new Methodist Church, to too, better let it alone. All men can not do all things. Better raise extraordinary potatoes than hammer out insignificant ideas. If any man really wish to know how he is preaching, let him imagine himself conversgitted, but uneducated man or woman, in his | which Christ calls us, of which Ridley sheaks,

> tedious, wrought by himself, upon the uncalloused sensibilities of his hearers? How long ought a sermon to be? As long as you can read in the eye of seven eighth-

of your audience, Pray, go on. The dull preacher, falling below the dig nity and the privilege of his office, addresses himself, not to living men, but to an imagia y sensibility to abstract truth. The effect or this is obvious and inevitable; it converts hearers into doubters as to whether in facthere be any such thing as a religion worth remembering or possessing, and preachers into complainers of the people, as indifferent and insensible to the truth-a I bel which ought to render them liable to fine and punishment. God's truth, fairly presented, is never a matter of indifference or of insensibillis to an intelligent, or even to an unin selligent audience. However an includent here or there may contrive to withdraw him self from the sphere of its influence, truth can no more lose her power than the sur

can lose his heat. The people, under the quickening influences characteristic of our age, are awakening to the consciousness, that on the day which should be the best of all the week, they have been defrauded of their right, in having solemn duliness palmed upon them, in place of living, earnest, animated truth. Let not ministers, unwisely overlooking this undeniable fact, defame the people, by alleging a growing facility in dissolving the pastoral relation—a disregard for solemn contracts a willingness to dismiss excellent, godly and I hire a slave by the name of Henry of Dr. Wadkins, agent for Rev. T. B. Taylor, for which I have executed my note, payable to said Taylor, for the sum of \$120, the hire for the year 1860. devoted men, without other reason than the partment of life were never in such request as at this very hour; and never, since the world began, was there an audience so large. and so attentive to truth, well wrought and fitted to its purpose, as now.

### From the Richmond (Va.) Enquirer.

ORIGIN OF LYNCH LAW. - MESSRS EDITORS: I observed recently in the Dispatch a short extract from Howe's History of Virginia fused to publish the answer; hence it is Charleston, Va., for three years past, and is touching the origin of Lynch Law." I have also, engaged to the same man for three learn this extract more than once in the pa tixes, &c., paid. T. B. Taylor never has which, however, are unimportant. In regard to Colonel Charles Lyuch, author of that code, it is stated that he was a Governor of will clearly point out "the rogue that lied in Louisiana. It was Mississippi, and not Louhe case" There are other points in his isiana. He died-not soon after the war. communication that ought to be noticed | but a few years after the commencement of the present century, as I am informed by a near relative, now living, in old age.

Perhaps it may not be uninteresting to

some of your readers to learn faither particulars in relation to the same subject, from the pen of 'an old inhabitant" of Lynchburg, who has lately written 'Sketches and article, of no greater length, that pleased us Recollections of Lynchburg:" "Chas. Lynch, more than the following. We dislike dull the father of Col. Charles and John Lynchthe latter the founder of the now city of Lynchburg—took up a tract of land on whom. When a man ascends the pulpit to James River, within view of the Peaks or talk to us about our eternal interests, we Otter and the mountain scenery. After his grace in Christ, to see corruption. decease, this tract of land, now the site of that city, became the property of his some John, who established a ferry over the river at that point. [As Mr. Howe quoted Mr. manner, as well as in matter. But we do Wirt as saying], It was his brother Charles The first, for willfully telling what he knew | not like that fastidious squeamishness that | I who originated and enacted practically the celebrated code called 'Lynch Law.' His residence was on Staunton river—a branch of the old Roanoke, that ran through my length of a sermon should depend upon its plantation, as John Randolph was in the matter, and the interest felt in it by the con- habit of speechifying. The authoress of the · Recollections,' Mrs. C., of Nelson county Virginia, continues: "During the Revolu tio ary war, the country on James river and on the Roanoke, about the Blue Radge and the mountain passes, was harassed by he has something to say; 2. That he knows a lawless band of Tories and desperadoes what it is he has to say; 3. That it is right, and their depredations at one time extended into the regions round about Lynchburg. The case required a species of operation adapted to cure the evil. Col Lynch sat as how to say it, using the proper words in their Judge, empanneled a jury, and, on conviction, executed the punishment in a prompt manner. The villains were permitted to defend themselves, and to show mitigating cir comstances, and when punished to clear out Many well-meaning persons are frightened at the name of Lynch law, without knowing ness and pompousness of style-all ambigu- its history, code or appliance. It is a better term, and has a more orderly and civilized

aspect, than Squatter Sovereignty. "Col. Lynch raised a regiment of riflemen after he had officiated as judge, in relieving the country from Torics, thieves and mur quit when he is done, and not talk for the sake derers. He was present at the battle of of talking, or talk against time, nor yet try Guilford Court House, where he Frogether with a youthful son], behaved with great gallantry." Charles Lynch, the ancestor of this family of Lynches, left the North of Ire people the truth of God, in a proper manner land when he was a boy [at school] and came and with a proper spirit, and they will be to the colony of Virginia in the early part sure to feel sooner or later. But to the of the last century. He represented the counties of Bedford and Campbell in the House of Burgesses, which then sat at Williamsburg, and he was elected to this hon orable office without his knowledge," etc.

The passages included in brackets are not tract, but obtained from an authentic source Be pleased to give the above a place in your widely circulated paper, and much oblige your friend and humble servant. L.

Richmond, April 6, 1860.

Southern Pulpit.—It is one of the most ried! If so, it was out of reach of the ad tirical preaching," for for something florid that it maintains its freed m from the influministrator; the fact is, he never did have and profound," these and the like imputa ence of politics. For fervid eloquence, logi cal reasoning and profound learning many was taken by Taylor, or his trustee, and for many an unsuccessful preacher, who failed of the clergy, of all denominations, in the Divine mercy, unlike human, offers par- his benefit, and for no one else. He also smply failed—not in selling horns or hides, slave States are scarcely surpassed. But they don for the past without "indemnity for the states that the negroes were the only prop-future." states that the negroes were the only prop-future." -hirtings or sugars—but failed to recommend never forget the duties of charity and for-crty the man had, &c. This is also talse, Christ and his gospel—tailed for want of learance; they know no other themes than the living truths of the Bille; they are not Christ. An Irish preacher is reported in an Edin-puffed up with a self-righteous spirit that burg paper as saying lately, that "he had regards themselves as the especial favorites been led to think of his own preaching and of heaven. Political preaching is unknown

> the forms and fashions in which they have North seems to have brought the world and been accustomed to shape theirs. He was the Church together. The broad line of disturbances in the motions of Mercury, Leverdisquisit on upon a particular subject was tionable whether the stage or the pulpit sun. He suggested to all astronomers to

interest, by the first day of January, 1856, then the the Spirit of God had done." And it is, in or elevate deeds of blood into a species of ence-sent him word that he had discovered selling the negroes—or so much thereof as shall be part, at least, because of the prevailing dis- moral heroism. It does not assail the laws it, and computed its size and orbit. Levercuit or station read Mr. Wesley's Thoughts sufficient for the purpose of the trust, and apply the regard of this most reasonable desire, that of the land, or undermine the foundations rierat once visited him, and found his observlife, I have no doubt that they would speak Upon Dress, at least once a year in every proceeds according to section 6, chapter 117, Code of parishes so soon weary of their ministers. | of the State. It teaches charity and philan- ations recorded on deal heards in charcoal, It is not worth while for any man to go thropy as the exercise of the pure heart, but evidently made with great care and acinto the ministry who can not relish the making no distinction between the objects curacy. Since then, an English astronomer known that in the soil of prosperous fortune, if you do not run, but fall into them, how- very strict. Allow of no exempt case: bet- have here copied the body of the deed only. Apostle's invitation, running thus: "I be- that call for their exhibition. It fellowships has claimed a prior discovery, but the observ-Mr. Editor, in all candor, is not this an seech you, therefore, brethren, by the mercies all who strive for the improvement and ele- ations he gives indicate quite another body spirits, and a springtide of success, earthly right to rejuice in them. But, sinners, your After reading the above, one unacquainted outrageous treatment of truth? But this is of God, that ye present your bodies a living vation of man, and does not attempt to limit than that discovered by the French physilove strikes its roots the deeper. Hence, to afflictions are but the prelude to everlasting with the facts would be surprised on enter- not all. "The negroes are to be sold first," sacrifice, holy, acceptable unto God, which is the terms of pardon to men by restrictions of class; and, it reliable, prove the existence of your reasonable service." If that seem not men's creation.

Martyrs and Confessors.

The letters following are taken from the Braut rd correspondence, and were per ned, as will be seen from their purport, only a short time before their writers suffered a artyrdom. "The lumpish heaviness of the ing earnestly with an intelligent and highly for ast," in view of trial or difficulty to own parlor, or with his younger children. now it melts out under those words of cheer-Would any but an idiot keep on talking, ful tru-t with which these servants of C. rist when, with half an eye, he might discern encourage each other:

> TO ARCHBISHOP CRANMER AND BISHOIS RIDLEY AND LATIMER.

To my Dear Fathers, Dr. Cranmer Dr. Ridley, and Dr. Latimer-Jesus Immanuel. My dear fathers in the Lord. I besecch God, our sweet Father, through Christ, to make perfect the good he has begun in us all. Amen.

· I had thought that every of the itarcs

nad stand next the door; but now it is other

rwise perceived. Our dear Bro. Regers

has broken the ice valiantly; and at this day, think, or to morrow, at the uttermost, hearty Hooper, sincere Saunders, and trusty l'aylor, end their course and receive their crown. The next am I, which hourly look or the porter to open me the gates after them, to enter into the desired rest. God ingive me mine unthankfulness for this exceeding great mercy; that, smohg so many thousands, it pleaseth his mercy to choose me to be one in whom he will suffer . For, although it be most true that I justly sufter,' for I have been a great hypocrite and a rievous sinner, the Lord pardon mel year ne hath done it—he hath done it, lideed vet 'what evil hath he done?' Christ, whom the prelates persecute, his verity a hick view hate in me, hath done no evil, nor it with leath; therefore, ought I most hearing to re-

his testament, to his glory, to my everlasting comfort, to the ed ying of his Church, and to overthrowing anti-Christ and his kingdom. "O, what am I, Lord, that thou shouldst hus magnify me, so vile a man and miser as always I have been? Is this thy wont, to end for such a wretch and an hypocrite as have been, in a fiery chariot, as thou did st tor Elias? O. dear fathers, be thankful for me, and pray for me, that I still may be found worthy in whom the Lord would sanctify his holy name! And, for your part, make you ready: for we are but the gentlemen where 'the marriage of the Lamb has been

of the Lord towards me, which use he inc

remedy for my sin, and as a testimonial of

prepared.' Come unto the mairiage. I now go to leave my flesh there where I received was to Rome, to Leopardis, by whose evil I hope to be made better. God grant, if it be his will that I ask, it may make botter by

"For my farewell, therefore, I write and send this unto you, trusting shortly to see you where we shall never be separated. In the mean season, I will not cease, as I have done, to commend you to your Father of heaven; and that ye would do so by me. I most heartily pray every one of you. But taithful is God, who will not suffer us to be tempted above our strength.' He never d d it before; and now, I am assured, he will never do Amen.

". He is on my night hand: therefore. I shall not fall. Wherefore my heart shall rejoice; for he shall not leave my soul in hell, neither will suffer me, his holy one, by his "Out of prison, in haste, looking every moment for the tormentor, the 8th of Feb-

ruary, Anno 1555. 'JOHN BRADFORD. "February 8, 1555."

BISHOP RIDLEY TO BRAFFORD.

"O, dear brother, seeing the time is now ome, wherein it pleaseth the Heavenly Father, for Christ our Savior, his sake, to call upon you, and to bid you come, happy are you, that ever ye were born, thus to be awake at the Lord's calling. 'Well done, good and faithful servant; because thou hast been faithful over a few things, he will place thee over many things, and thou shalt enter

nto the joys of thy Lord.' "O, dear brother, what reasoneth this, hat vou are sent into your own native country? The wisdom and policy of the world may mean what they will; but I trust fod will so order the matter finally, by his fatherly providence, that some great occason of God's gracious goodness may be enteously pour d ab old amongst his, our lear breturen in that country, by this your narty dom. When the martyrs, for Christ's ake, shed their blood, and lost their lives, ), what wondrous things had Christ afterwards wrought, to his slory and confirmaion of their doctrine! If it be not the place hat sancifieth the man, but the holy man loth by Christ sanctify the place. Bro. Bradford, then, Lappy and holy shall be the place wherein thou shall suffer, and shall be with my ashes in Christ's c use sprinkled, withal. All thy country may rejoice of hee, that ever it brought forth such an one, which would render his life again in his cause of whom he had received it.

"Bro. Bradford, so long as I shall understand that thou art in thy journey by God's grace, I shall call upon our Heavenly Father, or Christ's sake, to set thee safely home; and then, good brother, speak you, and pray for the remnant that are to suffer for Christ's sake, according to that thou then shall know "We do look now every day when we

shall be called on. Blessed be God! I ween I am the weakest, many ways, of our company; and yet I thank our Lord God and Heavenly Father by Christ, that since I heard of our dear Bro. Rogers' departing. and stout confession of Christ and his truth, even unto death, my heart-blessed be God-so rejaced of it that, since that time, I say, I never felt any lumpish heaviness in my breast, as I grant I have telt sometimes

"O, good brother, blessed be God in thee, and blessed be the time that ever I knew thee! Farewell! farewell! Your brother in

"N. B. Brother, farewell!"

A new proof of the marvelous precision attained by scientific men, in our day, has just been given, in the discovery of a new planet in France. From certain slight dis-French Institute, been published, than a btill another planet.